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First Edition: August 2002

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- London: Darussalam International
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Walthamstow, London E17 7JH U.K.
Tel: 0044-208 520 2666

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Fax: 0044-208 521 7645

- Darussalam International Publications
Limited, Regent Park Mosque,
146 Park Road, London NW8 7RG,
Tel: 0044-207 724 3363

FRANCE

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135, Bd de Ménilmontant 75011
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Collection from Riyâd-us-Sâliheen

(with commentary on *Abâdith*)

Compiled by

**Al-Imâm Abu Zakariya Yahya
bin Sharaf An-Nawawi Ad-Dimashqi**

Abâdith Selected and Collected by

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Published by

DARUSSALAM

Publishers & Distributors

Riyadh, Saudi Arabia

Publishers Note

We praise Allâh that He enabled us to publish many books on religious topics in the Arabic, Urdu and English languages which acclaimed great popularity in Arab countries as well as in America, France and other European countries besides Pakistan, India and many African countries.

We try to present publications based on authentic research material in accordance with the Qur'ân and Sunnah, and free from every type of vague conception, weak authority and false ideas.

We had published *Riyâd-us-Saliheen* with the same spirit and tradition of good research work, professional editing and excellent printing standard.

The book was compiled by Imam An-Nawawi who was the great scholar of *Hadith* and *Fiqh* of his time. Commentaries on the *Abadith* have been added by Hafiz Salahuddin Yusuf of Pakistan who had originally executed them for the Urdu edition of this book. The English translation of the book and the commentaries were revised and edited by Mahmoud Rida Murad who performed his task with utmost care and profound interest.

Now we have published a selection of *Abadith* from *Riyâd-us-Sâliheen*. The selection has been made by Sheikh Safi-ur-Rahman Mubarakpuri who is a well known scholar of Islam. He has selected the *Abadith* keeping in view the problems of our times.

We, hopefully, can proclaim that it is the best representation of *Riyâd-us-Saliheen* ever produced in any language any where. May Allâh accept our sincere efforts regarding the propagation of His religion throughout the world, and bestow on us His blessings to fulfil our resolutions in this regard – *Âmin!*

Abdul Malik Mujahid

General Manager Darussalam

A Short Biographical Sketch of Imam Nawawi

Birth and Birth Place:

The complete name of Imam Nawawi is Abu Zakaria Mohiuddin Yahya, son of Sharaf An-Nawawi, son of Murry, son of Hassan, son of Hussain, son of Muhammad, son of Juma, son of Hazam. Nawawi refers to Nawa, a place near Damascus, in the suburb of the city of Howran. One of his ancestors named Hazam had settled at this place. Imam Nawawi was born at Nawa in the year 631 A.H. His father, a virtuous and pious man, resolved to arrange for proper and befitting education as he had discovered the symptoms of heavenly intelligence and wisdom in his promising child at an early stage.

Shaikh Yasin bin Yousuf Marakashi, a saintly figure of Nawa said: "I saw Imam Nawawi at Nawa when he was a youth of ten years of age. Other boys of his age used to force him to play with them, but Imam Nawawi would always avoid the play and would remain busy with the recitation of the Noble Qur'ân. When they tried to domineer and insisted on his joining their games, he bewailed and expressed his no concern over their foolish action. On observing his sagacity and profundity, a special love and affection developed in my heart for young Nawawi. I approached his teacher and urged him to take exceptional care of this lad as he was to become a great religious scholar and most pious saint of future. His teacher asked whether I was a soothsayer or an astrologer. I told him I was neither a soothsayer nor an astrologer but Allâh caused me to utter these words." His teacher conveyed this incident to Imam's father and he keeping in view the learning quest of his son, decided to dedicate the life of his son for the service and promotion of the cause of Islamic Faith. In a short period, Nawawi learnt to read the Noble Qur'ân and by that time he nearly had attained puberty. Nawa had no academic or scholarly atmosphere and there were no religious academies or institutes where one could earn excellence in religious learning, so his father took him to Damascus, which was considered the centre of learning and scholarship, and the students from far and wide gathered there for schooling. During that period, there were more than three hundred institutes, colleges and universities in Damascus. Imam Nawawi joined Madrasah Rawâhiyah which was affiliated with the Ummvi University. The founder and patron of this Madrasah was a trader named Zakiuddin Abul-Qassim who was known as Ibn Rawahah. Madrasah was named after him. Noted and eminent teachers of the period taught in that Madrasah. Imam Nawawi says, "I studied in this institution for two years. During my stay in Madrasah Rawâhiyah, I never had complete

rest and lived on the limited food supplied by the institution." As a routine he used to sleep very little at night. When the sleep overtook him, he would lean and slumber for a while against the support of books. After a short duration he would again be hard at his scholastic pursuits.

His Teachers and Guides:

During his stay at Damascus, he studied from more than twenty celebrated teachers. These teachers were regarded as masters and authority of their subject field and disciplines they taught. Imam studied Hadith, Islamic Jurisprudence, its principles, syntax and etymology from great scholars of his time. Abu Ibrahim Ishaq bin Ahmad Al-Maghribi, Abu Muhammad Abdur-Rahman bin Ibrahim Al-Fazari, Radiyuddin Abu Ishaq Ibrahim bin Abu Hafs Umar bin Mudar Al-Mudari, Abu Ishaq Ibrahim bin Isa Al-Muradi, Abul-Baqa Khalid bin Yusuf An-Nablusi, Abul-Abbas Ahmad bin Salim Al-Misri, Abu Abdullah Al-Jiyani, Abul-Fath Umar bin Bandar, Abu Muhammad At-Tanukhi, Sharafuddin Abdul-Aziz bin Muhammad Al-Ansari, Abul-Faraj Abdur-Rahman bin Muhammad bin Ahmad Al-Maqdisi, Abul-Fada'il Sallar bin Al-Hasan Al-Arbali etc.

There were hundreds of Imam's students, among them some notables are : Alauddin bin Attar, Ibn Abbas Ahmad bin Ibrahim, Abul-Abbas Al-Ja'fari, Abul-Abbas Ahmad bin Farah, Rashid Ismail bin Mu'allim Al-Hanafi, Abu Abdullah Al-Hanbali, Abul-Abbas Al-Wasti, Jamaluddin Sulaiman bin Omar Az-Zar'i, Abul-Faraj Abdur-Rahman bin Muhammad bin Abdul-Hamid Al-Maqdisi, Badr Muhammad bin Ibrahim, Shamsuddin Muhammad bin Abu Bakr, Ash-Shihab Muhammad bin Abdul-Khaliq, Hibatullah Al-Barizi, Abul-Hajjaj Yusuf bin Az-Zaki etc.

His Desire and Crave for Learning :

Imam Nawawi had endless thirst for knowledge, and it can be guessed from his daily practice of studies. He used to read daily twelve lessons and write explanation and commentary of every lesson and also made important additions. Whatever the book he read, he put down the marginal notes and explanations on that book. His intelligence, hard work, love, devotion and absorption in his studies amazed his teachers and they became fond of him and began to praise and admire him. According to Imam Dhahabi (إمام ذهبي), Imam Nawawi's concentration and absorption in academic love gained proverbial fame. He had devoted all his time for learning and scholarship. Other than reading and writing, he spent his time contemplating on the interacted and complex issues and in finding their solutions. Allâh had also conferred upon him the gift of fast memory and depth of thought, and he who makes the right use of this boon, there remains no doubt in his sagacity and discernment. Imam Nawawi made full benefit of his God-given

qualities and potentialities and earned the highest degree of honour.

Imam's Simplicity and Niceness of Manners:

The learned persons, elite of the society and the public greatly respected the Imam on account of his piety, learning and excellent character. He used simple dress and ate simple food. Devout scholars do not care about worldly chattels, they give preference to religious and academic pursuits, propagation of Faith, etc. They experience more heavenly delight and joy in such activities than those who seek satisfaction in luxurious foods, precious clothes and other worldly things. Imam Nawawi had a prominent place among the erudite notables of his age. He was God-fearing person having illustrious and glorious aims regarding propagation of Faith. Celebrated Sheikh Mohiuddin expresses his impression about Imam Nawawi as thus:

"Imam Nawawi had three distinctive commendable qualities in his person. If anybody have only one out of these three, people return to him in abundance for guidance. First, having knowledge and its dissemination. Second, to evade completely from the worldly inclinations, and the third, inviting to all that is good (Islam) enjoining *Al-Ma'ruf* [i.e., Islamic Monotheism and all that Islam orders one to do] and forbidding *Al-Munkar* [polytheism and disbelief and all that Islam has forbidden]. Imam Nawawi had all three in him."

His Works and his Death:

The learned Imam had a very short life but even during this short period, he had written a large number of books on different subjects. Every work of the Imam is a masterwork and a treasure of knowledge. Hundreds and thousands of people benefit from these works.

Some of the Prestigious Works of Imam Nawawi are:

Commentary on Sahih Al-Bukhâri, Al-Minhâj fi Sharh Sahih Muslim, Riyâd-us-Sâliheen, Kitâb-ur-Raudah, Commentary on Mohadhdhab, Tahdhib-ul-Asma was-Sifât, Kitâb-ul-Adhkâr, Arba'een, At-Taqrîb fi Ilmil-Hadith wal-Irshâd fihi, Kitâb-ul-Mubhamat, At-Tibyan, Al-Idâh fi Manâsikil-Hajj, Sharh Sahih Al-Bukhâri (Naqis), Sharh Sunan Abi Dâwud (Naqis), Tabaqat Ash-Shâfi'iyah, Muhimmatul-Ahkâm, Manâqib-ush-Shâfi'i, Bustân-ul-Arifeen, Al-Khulasatu fil-Hadith, Mukhtasar At-Tirmidhi, Al-Masâ'il Al-Manthurah, Al-'Umdah fi Tashihit-Tanbih and others.

After spending 28 years of age, Imam Nawawi returned to his hometown. Soon after his arrival at Nawa, he fell ill and died. Imam Nawawi is still living in the hearts of Muslims. His works are of everlasting value. May Allâh bless him.

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بسم الله الرحمن الرحيم

١ (١) - باب الإخلاص وإحضار النية في جميع الأعمال والأقوال والأحوال البارزة والخفية

قَالَ اللَّهُ تَعَالَى: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾ [البينة: ٥] وَقَالَ تَعَالَى: ﴿لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ﴾ [الحج: ٣٧]. وَقَالَ تَعَالَى: ﴿قُلْ إِنْ تَحْفَظُوا مَا فِي صُدُورِكُمْ أَوْ تُبْذَرُوهُ يُعَلِّمَنَّ اللَّهُ﴾ [آل عمران: ١٢٩].

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

**CHAPTER 1 (1). SINCERITY AND SIGNIFICANCE
OF INTENTIONS FOR ALL ACTIONS,
APPARENT AND HIDDEN**

Allâh, the Exalted, says:

"And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and that is the right religion." (98:5)

"It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him." (22:37)

"Say (O Muhammad ﷺ): Whether you hide what is in your breasts or reveal it, Allâh knows it." (3:29)

١ (١) - وَعَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ بْنِ نُفَيْلِ ابْنِ عَبْدِ الْعُزَّى بْنِ رِيَّاحِ بْنِ عَبْدِ اللَّهِ بْنِ قُرْطٍ بْنِ رَزَّاحِ بْنِ عَدِيِّ بْنِ كَعْبِ بْنِ لُؤَيٍّ بْنِ غَالِبِ الْقُرَشِيِّ الْعَدَوِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مِمَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». مُتَّفَقٌ عَلَى صِحَّتِهِ. رَوَاهُ إِمَامَا الْمُحَدِّثِينَ: أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنُ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ بْنِ بَرْدِزْبَةَ الْجُعْفِيُّ الْبُخَارِيُّ، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ - رَضِيَ اللَّهُ عَنْهُمَا - فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ.

1 (1). 'Umar bin Al-Khattâb ؓ reported: Allâh's Messenger ﷺ said, "The deeds are considered by the intentions, and a person will get the reward

according to his intention. So whoever emigrated for Allâh and His Messenger, his emigration will be for Allâh and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for.” [Al-Bukhârî and Muslim]^[1]

٢ (٢) - وَعَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَغْزُو جَيْشُ الْكُفَّةِ إِذَا كَانُوا بَيْنَاءَ مِنَ الْأَرْضِ يُخَسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ» قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ!، كَيْفَ يُخَسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَأُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟! قَالَ: «يُخَسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، ثُمَّ يُنْعَثُونَ عَلَى نِيَّاتِهِمْ». مُتَّفَقٌ عَلَيْهِ. هَذَا لَفْظُ الْبُخَارِيِّ.

2 (2). ‘Aishah رَضِيَ اللَّهُ عَنْهَا reported: Allâh’s Messenger ﷺ said, “An army will raid the Ka’bah and when it reaches a desert land, all of them will be swallowed up by the earth.” She asked, “O Allâh’s Messenger! Why all of them?” He answered, “All of them will be swallowed by the earth but they will be raised for Judgement according to their intentions.” [Al-Bukhârî and Muslim]^[2]

٣ (٨) - وَعَنْ أَبِي مُوسَى عَبْدِ اللَّهِ بْنِ قَيْسٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ». مُتَّفَقٌ عَلَيْهِ.

3 (8). Abû Mûsa Al-Ash‘arî رَضِيَ اللَّهُ عَنْهُ reported that Allâh’s Messenger ﷺ was asked

^[1] **Commentary:** According to some *Abadîth*, the reason for this *Hadîth* is that a person sent a proposal of marriage to a woman named Umm Qais, which she turned down saying that he should have to emigrate to Al-Madinah for it. Accordingly, he did it for this specific purpose, and the two were married there. On account of this event, the man came to be known among the Companions as *Mubâjir Umm Qais*.

On the basis of this *Hadîth*, ‘Ulamâ’ are of the unanimous opinion that the real basis of one’s actions is *Niyyah* (intention) and everyone will be requited according to his *Niyyah*. It is true that *Niyyah* is founded in one’s heart, that is to say, one has first to make up one’s mind for what he intends to do and he should not express it verbally. In fact, the latter is a *Bid‘ah* (innovation in religion) because no proof of it is found in *Shari‘ah*.

The point which becomes evident from this *Hadîth* is that *Ikhlâs* (sincerity) is a must for every action. In other words, in every righteous deed, one should seek only the Pleasure of Allâh; otherwise, it will not be accepted by Allâh.

^[2] **Commentary:** Everyone will be rewarded or punished according to his aim and intention. This *Hadîth* also proves that the company of depraved persons is extremely dangerous. Whose army would it be, which has been referred to in the *Hadîth*, and when will it invade Ka’bah, is a matter known to Allâh Alone. Such prophecies are a part of the Unseen world. Since they come in the category of the miracles of the Prophet ﷺ, it is necessary to believe in their veracity and occurrence. Believing in such prophecies is also essential because they were revealed by Allâh.

about who fights in the battlefield out of valour, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allâh? He said: “He who fights in order that the Word of Allâh remains the supreme, is considered as fighting in the cause of Allâh.” [Al-Bukhârî and Muslim]^[1]

٤ (١١) - وَعَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ، تَبَارَكَ وَتَعَالَى قَالَ: «إِنَّ اللَّهَ تَعَالَى كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ»، ثُمَّ بَيَّنَ ذَلِكَ: «فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً». مُتَّفَقٌ عَلَيْهِ.

4 (11). ‘Abdullâh bin ‘Abbâs رَضِيَ اللَّهُ عَنْهُمَا reported: Allâh’s Messenger ﷺ said that Allâh, the Glorious, said: “Verily, Allâh تَعَالَى has ordered that the good and the bad deeds be written down. Then He explained it clearly how (to write): He who intends to do a good deed but he does not do it, then Allâh records it for him as a full good deed, but if he carries out his intention, then Allâh the Exalted, writes it down for him as from ten to seven hundred folds, and even more. But if he intends to do an evil act and has not done it, then Allâh writes it down with Him as a full good deed, but if he intends it and has done it, Allâh writes it down as one bad deed.” [Al-Bukhârî and Muslim]^[2]

٢ (٢) - بَابُ التَّوْبَةِ

قَالَ الْعُلَمَاءُ: التَّوْبَةُ وَاجِبَةٌ مِنْ كُلِّ ذَنْبٍ، فَإِنْ كَانَتْ الْمَعْصِيَةُ بَيْنَ الْعَبْدِ وَبَيْنَ اللَّهِ تَعَالَى لَا تَتَعَلَّقُ بِحَقِّ آدَمِيٍّ؛ فَلَهَا ثَلَاثَةُ شُرُوطٍ:

أَحَدُهَا: أَنْ يُقْلَعَ عَنِ الْمَعْصِيَةِ.

وَالثَّانِي: أَنْ يَنْدَمَ عَلَى فِعْلِهَا.

وَالثَّالِثُ: أَنْ يَعْزِمَ أَنْ لَا يَعُودَ إِلَيْهَا أَبَدًا. فَإِنْ فُقِدَ أَحَدُ الثَّلَاثَةِ لَمْ تَصِحَّ تَوْبَتُهُ.

^[1] **Commentary:** Since one’s action will be evaluated in terms of intention, so he alone would be a *Mujâhid* (warrior in the cause of *Deen*) who fights to glorify the Name of Allâh.

^[2] **Commentary:** What the Prophet ﷺ relates to Allâh is called *Hadîth Qudsi* (Sacred Tradition). Such *Hadîth* is revealed to the Prophet ﷺ by means of *Ilhâm* (inspiration). This *Hadîth* mentions the magnitude of Divine blessings which He bestows upon His faithful slaves on the Day of Resurrection.

وإِنْ كَانَتْ الْمَعْصِيَةُ تَعَلَّقَتْ بِأَدَمِيٍّ فَشُرُوطُهَا أَرْبَعَةٌ: هَذِهِ الثَّلَاثَةُ، وَأَنْ يَبْرَأَ مِنْ حَقِّ صَاحِبِهَا؛ فَإِنْ كَانَتْ مَالًا أَوْ نَحْوَهُ رَدَّهَ إِلَيْهِ، وَإِنْ كَانَتْ حَدًّا قَذَفَ وَنَحْوَهُ مَكَّنَهُ مِنْهُ أَوْ طَلَبَ عَفْوَهُ، وَإِنْ كَانَتْ غِيْبَةً اسْتَحَلَّهُ مِنْهَا. وَيَجِبُ أَنْ يَتُوبَ مِنْ جَمِيعِ الذُّنُوبِ، فَإِنْ تَابَ مِنْ بَعْضِهَا صَحَّتْ تَوْبَتُهُ عِنْدَ أَهْلِ الْحَقِّ مِنْ ذَلِكَ الذَّنْبِ، وَيَبْقَى عَلَيْهِ الْبَاقِي. وَقَدْ تَظَاهَرَتْ دَلَالَةُ الْكِتَابِ، وَالسُّنَّةِ، وَإِجْمَاعِ الْأُمَّةِ عَلَى وَجُوبِ التَّوْبَةِ:

قال الله تعالى: ﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [النور: ٣١]. وقال تعالى: ﴿اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ﴾ [هود: ٣] وقال تعالى: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا﴾ [التحريم: ٨].

CHAPTER 2 (2). REPENTANCE

Scholars said: It is necessary to repent from every sin. If the offense involves the Right of Allâh, not a human, then there are three conditions to be met in order that repentance be accepted by Allâh:

- 1- To desist from committing it.
- 2- To feel sorry for committing it.
- 3- To decide not to recommit it.

Any repentance failing to meet any of these three conditions, would not be sound.

But if the sin involves a human's right, it requires a fourth condition, i.e., to absolve oneself from such right. If it is a property, he should return it to its rightful owner. If it is slandering or backbiting, one should ask the pardon of the offended.

One should also repent from all sins. If he repents from some, his repentance would still be sound according to the people of sound knowledge. He should, however, repent from the rest. Scriptural proofs from the Book and the *Sunnah* and the consensus of the scholars support the incumbency of repentance.

Allâh, the Exalted, says:

"And all of you beg Allâh to forgive you, O believers, that you may be successful." (24:31)

"Seek the forgiveness of your *Rabb*, and turn to Him in repentance." (11:3)

"O you who believe! Turn to Allâh with sincere repentance!" (66:8)

٥ (١٤) - وَعَنْ الْأَغَرِّ بْنِ يَسَارٍ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا النَّاسُ! تُوبُوا إِلَى اللَّهِ وَاسْتَغْفِرُوهُ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةً مَرَّةً». رواه مسلم.

5 (14). Al-Agharr bin Yasâr Al-Muzani رَضِيَ اللَّهُ عَنْهُ narrated that Allâh's Messenger ﷺ said, "Turn you people in repentance to Allâh and beg pardon of Him. I

turn to Him in repentance a hundred times a day." [Muslim]

٦ (١٥) - وَعَنْ أَبِي حَمَزَةَ أَنَسِ بْنِ مَالِكٍ الْأَنْصَارِيِّ خَادِمِ رَسُولِ اللَّهِ ﷺ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ لِي أَرْضٍ فَلَاةٍ». متفق عليه.

وفي رواية لمسلم: «اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلِهِ بِأَرْضٍ فَلَاةٍ، فَأَنْفَلَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَأَيْسَ مِنْهَا، فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا، وَقَدْ أَيْسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، قَائِمَةٌ عِنْدَهُ، فَاخَذَ بِخِطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ! أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ».

6 (15). Anas bin Mâlik Al-Ansâri رَضِيَ اللَّهُ عَنْهُ, the servant of the Messenger of Allâh narrated: Allâh's Messenger ﷺ said, "Verily, Allâh is more delighted with the repentance of His slave than a person who lost his camel in a desert land and then finds it (unexpectedly)." [Al-Bukhârî and Muslim]

In another version of *Muslim*, he said: "Verily, Allâh is more pleased with the repentance of His slave than a person who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes (to get that back), lies down in shade and is disappointed about his camel; when all of a sudden he finds that camel standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allâh, You are my slave and I am Your *Rabb*.' He commits this mistake out of extreme joy."^[1]

٧ (٢١) - وَعَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ، وَكَانَ قَائِدَ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ مِنْ بَنِيهِ حِينَ عَمِيَ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ بِحَدِيثِهِ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ. قَالَ كَعْبٌ: لَمْ أَتَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ، فِي غَزْوَةِ غَزَاهَا قَطُّ إِلَّا فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي قَدْ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهُ، إِنَّمَا خَرَجَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ يُرِيدُونَ عِيرَ فُرَيْشٍ حَتَّى جَمَعَ اللَّهُ تَعَالَى بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ. وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاقَفْنَا عَلَى الْإِسْلَامِ، وَمَا أَحْبَبُّ أَنْ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا.

وَكَانَ مِنْ خَبَرِي حِينَ تَخَلَّفْتُ عَنْ رَسُولِ اللَّهِ ﷺ، فِي غَزْوَةِ تَبُوكَ أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى

^[1] **Commentary:** 1. This *Hadîth* also deals with the inducement and merit of repentance and pardon for sins. Allâh is highly pleased with repentance.

2. One will not have to account for a mistake made without any purpose and intention.

3. It is permissible to take an oath to stress on one's pardon.

4. One can quote an instance for the purpose of understanding and elaboration.